

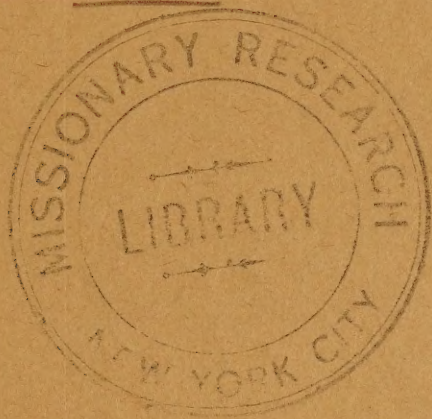
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Disciples of Christ in India

By

Nelle Grant Alexander



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NELLE GRANT ALEXANDER

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HALFWAY around the world lies India. When we look at a map of Asia, India does not seem very large, just a red or pink peninsula jutting south into the Indian Ocean. Actually it is about 2,000 miles from north to south and about the same distance from Karachi on the west coast to the Burma border on the east.

India is almost as large as Europe exclusive of Russia, more than half the size of the United States with three times as many people. Like Europe it is a country of many races and languages. Within its borders are mountains and valleys, fertile plains and burning deserts. There are a few large cities and some of the most densely populated areas in the world; there are uninhabited jungles that are the sportsman's paradise. Climate and crops vary. In India the average per capita income is less than two dollars a month, yet it is the home of the richest man in the world.

Historically India is most interesting, with her early history lost in antiquity. While predominantly Hindu it is the greatest Moslem country in the world, so far as numbers go. Hinduism itself is divided into innumerable sects and castes and philosophies, bound together by certain beliefs and attitudes. India is a fantastic dream in which one lives in the Dark Ages and at the same time in the twentieth century, and anything may happen.



I. Yesterday

The first American missionary to India was sent out by the Congregationalists in 1812. It was seventy years before our brotherhood sent anyone. If you wonder why we were so late, just remember that although our present total world membership approaches 2,000,000, in 1812 we were just beginning to be born. Thomas Campbell's famous Declaration and Address was not issued until 1809. Those first seventy years of American missionary activity were the years of our birth and early growth here in America.

The Beginning

In 1874 a group of our women organized the Christian Woman's Board of Missions and the next year the brethren followed with the organization of the Foreign Christian Missionary Society. In spite of indifference and even opposition on the part of many individuals and churches, work was undertaken in various countries by both boards—in Europe, in Turkey, in Jamaica.

In 1881 the two boards decided to cooperate in work in one of the great non-Christian lands of the East. Should it be China or India or Japan? Many favored Japan. Finally India was chosen, partly because of the appeal of the needs of India's women and quite largely because of the able and impassioned presentation of India's needs by Albert Norton, a recent addition to our fold who had spent five years in India under another board. Mr. Norton toured the brotherhood and aroused considerable interest. The Foreign Christian Missionary Society decided to send him back to India. A call was made for another man to go with him. This call was answered by G. L. Wharton, an able, young pastor of Buffalo, New York. Four young ladies volunteered to go out under the Christian Woman's Board of Missions—Miss Mary Kingsbury, Miss Ada Boyd, Miss Mary Graybiel, and Miss Laura Kinsey. These young women, together with Mr. and Mrs. Norton and Mr. and Mrs. Wharton, sailed

for India September 16, 1882. It was a truly great venture.

In 1882 India still was a far country to most Americans and it was definitely not the India of today. Life for everyone, missionaries included, was much more primitive. There were fewer railroads and transportation was difficult. Except in port cities, very few imported supplies were available. It is true that western civilization and Christianity were having an effect on the thinking of India and various reform movements of Hinduism had arisen during the seventy years from 1812 to 1882, but comparatively few people had been touched by them. Over in Calcutta the Bethune School for Girls had become a college and produced its first graduate in 1883, but for the mass of girls even primary schools did not exist. Education for Untouchables was unheard of. Very few people had begun to worry about early marriage. Mahatma Gandhi himself was married in 1882 at the tender age of thirteen. The modern social reform movements connected with the family and with caste existed only in the minds of a few progressive individuals. The many political and social reform organizations that have done so much to shape modern India were yet to come. Among the first of these was the Indian National Congress founded in 1885 with "the consolidation of Indo-British unity" as one of its objects. Our missionaries had arrived in the closing days of the old India.

Like Abraham, they had gone out not knowing whither they went, and their first task was to choose a place in which to begin their work. In the Central Provinces there were great areas untouched by the Gospel. While the ladies stayed in Ellichpur in Berar on the southern boundary of the Central Provinces the men reconnoitered. They traveled many miles by ox-cart, by rail, by horse *tongas*, and by camel cart. They saw a good many places and consulted a number of people and finally decided to begin work at Harda, a town of 15,000 on the Great Indian Peninsula Railway, 416 miles from Bombay. At this stage, Mr. Norton who evidently could not adjust himself to team-work, dropped out of the group. He founded a small independent mission, unconnected with our brotherhood, and lived in India to a ripe old age.

Late in January of 1883, Mr. and Mrs. Wharton and the four C.W.B.M. ladies arrived in Harda. The only house they could rent was one of three rooms which a Parsee shopkeeper had built for a billiard saloon. It was on a low dusty street near

the railway station and separated by only a narrow passageway from a flourishing wine shop owned by the same Parsee, who kept open house day and night. This was the mission home for nineteen months. During the dry weather it was enveloped in a cloud of dust from the nearby street as the ox-carts, camel caravans, and herds of goats and cattle passed by; in the rains it was damp and musty. Everyone was not always well and the nearest doctor was nearly seventy miles away. But each one of that first group was an individual "whom a dream had possessed," the dream of making Christ known to India and truly they knew "no shadow of turning." With joy and enthusiasm they set about the task of learning the Hindi language and of making contacts with the non-Christian people of Harda, among whom no Christian work had been done. There was a small Anglo-Indian railway community and among them were some good Christian people who were very helpful. Later the little church established by the Methodists for this English-speaking community was turned over to our mission.

In the fall of 1883, Mr. and Mrs. M. D. Adams arrived to take the place of the Nortons. A tent was pitched for them and they stayed on in Harda until the approach of the hot season forced them to seek other quarters. Since housing was not available in Harda Mr. and Mrs. Adams and three of the ladies went to Jubbulpore to continue their language study. At the same time they were casting about to find a location for another station. Two hundred miles or more to the east of Jubbulpore lay Bilaspur, a large town in a populous district unoccupied by any other Christian forces. Many of the people of that section belonged to a reform sect of Untouchables called Satnamis, whose founder had repudiated idolatry. There was hope that these Satnamis might be more approachable than some other groups. So while the Whartons and Miss Kinsey remained in Harda to develop that work, our other missionaries set out for Bilaspur early in 1885. In those days Bilaspur was 116 miles off the railroad. The party was a whole month going from Jubbulpore to Bilaspur, traveling by ox-carts over mountains and through tiger-infested jungles of the Central Provinces. It was worth it, too. Today Bilaspur has some of our best institutional work, including the Burgess Memorial School and the Jackman Memorial Hospital and Nurses' Training School; and a large part of our Christian community lives in Chhattisgarh in which section Bilaspur is located.

As the Years Pass

And so the work went on and interest grew among the churches at home. More missionaries came ; more stations were opened ; doctors came who began the splendid medical work of our mission. The famine days of the '90's came with their problems and opportunities. A large area was affected but the Central Provinces probably suffered most. The Government opened relief work and camps. With people literally dying of starvation the missionaries, too, naturally turned their attention to relief work. These great famines modified and more or less set the nature of much of the mission work of the Central Provinces for a generation or two. When the famine days were over the mission found itself with hundreds of homeless boys and girls. These were cared for in the orphanages. They had to be educated and this meant schools and industrial training. These activities made large demands on the resources of the mission, both in men and money. As a result we developed a Christian community, very largely literate and fine in many ways but rather detached from their non-Christian countrymen.

As the years went by we spread out a great deal geographically. There were so many untouched fields, so many opportunities ; always there was rising a "call" to start a new station. There was a group of four stations in the southern part of the United Provinces—Mahoba, Maudha, Rath, and Kulpahar—also Jhansi in a little peninsula of the United Provinces almost surrounded by native states. We had missionaries as far away as Calcutta and a station at Deoghar in Bihar, quite away from our other stations. Calcutta and Deoghar were given up as being in different language areas, although some splendid work had been done in both places. There was a war and a depression, neither of which helped. We had staked out a bigger claim than we could work.

Finally the mission decided to withdraw from Harda, Bina, and the United Provinces stations and to concentrate in two compact areas accessible to each—Damoh District and Jubbulpore, with some outlying territory forming one bloc in the northwest corner of the province, and the Pendra-Kotmi field and Chhattisgarh field in the northeast corner. There were tears and heartaches and much discussion, but the majority opinion

prevailed and gradually the workers and the institutional work of the distant stations were transferred to the "preferred area." The exception was the Women's Home at Kulpahar. The Children's Home was absorbed by Damoh and Sumankhetan, but there was no place for the Women's Home. Some thought a few years would solve the problem, anyway. But the women, most of them, are still there and the manager of the home wrote quite recently, "One of the surprising facts about the Women's Home at Kulpahar is the vigor of the old women who live there."

The history of the India Mission up to recent times would fill a large book. It is a long story if one were to tell it all, a story of faith and prayer; a story of high hopes, of efforts that prospered and efforts that seemingly failed; a story that touches a great many missionaries and Indian workers and a great many more faithful Christians in America who had caught a vision of a Christian world and cared enough to work for it. There were women who denied themselves the little luxuries and comforts to keep up the goals of their societies. There were individuals who could give liberally and who cared enough to do it. There were leaders in India and in America who gave unstintingly of their time and talents. There was always God working through imperfect human agents. All these together have built the India Mission.

II. Today

Telling the Good News

A few years ago our mission and church leaders gave long and prayerful consideration to the question of direct evangelism, weighing what had been accomplished since 1882 and comparing our human resources with the opportunities before us. In the area we had retained there was a population of more than 1,000,000 with 25,000,000 in contiguous unoccupied territory. The staff was small. What was the most strategic plan for the days immediately ahead?

Always at every station there has been an evangelistic program of some sort. And there were baptisms from time to time. If the converts were village folk, usually, because of boycott and other difficulties due to caste, they had to leave their own villages and the missionaries found employment for them elsewhere. The very size of the territory we occupied resulted in a scattering of effort. One tried to reach as many as possible with the Good News. Over the hill or across the river there was always another village that had not heard. That sort of program results in what Dr. Kenneth Scott Latourette calls "mass modification" and has a distinct value, but it is a slow way to build the church in a land where the group takes the initiative and the individual falls in line. God is not limited to any one way of reaching people and some of the greatest saints in India have come into the church alone, but it is true also that wherever there have been great mass movements they have been castewise movements or group movements of aboriginal tribes. Moreover, certain castes and tribes are more approachable than others and give greater promise of actually coming into the church.

The Chhattisgarh Area

In the northeast section of Central Provinces which is known as Chhattisgarh, there had been a number of baptisms from the Satnamis down through the years, not only in our own mission but in other missions of that area. Quite plainly this was one of our hopeful fields. Bilaspur, Takhatpur, Mungeli, and Fosterpur lie on an east and west line in Chhattisgarh. Bilaspur, you may remember, was our second mission station, entered in 1885. In 1886 work was begun at Mungeli, thirty miles to the west. About half way between lies Takhatpur. Ten miles westward beyond Mungeli is Fosterpur. There are at least 100,000 Satnamis in our territory in Chhattisgarh and 50,000 can be reached within about ten miles of Fosterpur, Mungeli, and Takhatpur.

Who are these Satnamis? They are a sub-caste of Chamars who became followers of one Ghasi Das a little more than a hundred years ago. The new religion of Ghasi Das was more or less a revolt against caste and the Brahmans. He referred to God as "Satnam," The True Name, and taught that men need neither idols nor temples. His followers were supposed to give

up liquor, tobacco, and meat (things which are used by Untouchables). Instead of the usual Hindu salutation of "Ram Ram," they were to greet each other with "Satnam." The modern Satnamis have kept at least this part of their founder's teachings. In some other ways they have slipped during the hundred years and many have gone back to idols. Their moral and ethical standards are those of other Chamars. There is a tradition that Ghasi Das got some of his ideas from Christian missionaries when he went on a long pilgrimage. He foretold the coming of a white man with the Book of The True Name and told his people to accept his teachings when he came.

The Satnamis are peasants. Some own their own land but a large per cent of them are farm laborers as are other Chamars throughout Central Provinces.

Some splendid Christians have come from the Satnami group. Nowhere in our brotherhood have we had a convert who has been a greater credit to the Church of Christ than has Hira Lal, a Satnami boy who was baptized in Mungeli in 1890. Although he was without much formal education, he was quick to learn, as he worked with the doctors in Mungeli and he became so skillful that he is known as *Doctor* Hira Lal. He has ministered to Christians and non-Christians far and wide in the Mungeli area and two years ago he was decorated with the Kaiser-i-Hind medal for public services. When Hira Lal became a Christian he remained in his own community and won all his immediate family and many others to Christ. His skill as an evangelist is quite equal to his skill as a physician and to him belongs the credit for winning many of the converts in the Mungeli area.

In 1916 there were Christians in fifty-two villages in the Mungeli-Takhatpur area. Some reverted, some died in the influenza epidemic of 1918, some moved to mission-owned land; so the number of villages went down, but there were still more Christians living in villages in Chhattisgarh than anywhere else in the Mission.

So it seemed wise to push the evangelistic work in Chhattisgarh even if it meant the apparent neglect of some other fields. The establishing of an indigenous church where there is no Christian background means more than proclaiming the Gospel, or even baptizing those who are persuaded to accept it. It means, among other things, a teaching program, and it means regular worship. The regular and frequent worship service is the key

*The Good News
of Christ wins
new followers*



to the survival and growth of a Christian group in any country. Many a group of new Christians in mass movement areas have reverted or stagnated, which is about as serious, because of the neglect of worship. So there must be leaders able to teach and able to direct worship. Local leaders must be discovered within the groups and given some training without detaching them from their village background.

The Mission decided that an evangelist-teacher should be provided wherever there was a group of five or more comparatively new Christian families of one caste within a radius of two or three miles. A special fund of \$25,000, called the Growing Church Fund, was asked from The United Christian Missionary Society to be used exclusively for the development of evangelistic work where the church actually showed certain signs of growth. Aside from our territory in Chhattisgarh, the two most promising fields seemed to be Jubbulpore City and Kotmi.

Since all these plans were made, semi-famine conditions have prevailed in Chhattisgarh, which is a rice growing area, and a war has upset all India as well as the rest of the world. It has been impossible to have an adequate staff, foreign or Indian, even in Chhattisgarh. But God's spirit continues to work and much has been accomplished.

In the Takhatpur field, twenty-five miles long and twelve miles wide, there now are more than eight hundred Christians scattered through forty-some villages. These are organized into village churches, each with a leader who is either trained or under training. Five "circle pastors" help in the supervision. The Takhatpur staff is putting on an intensive program of shepherding this flock, at the same time encouraging them to be constantly on the alert to bring in more of their caste fellows.

Once each month all the pastors come to Takhatpur for a

day or two of counsel and inspiration. Here they discuss plans and problems and go over the Bible lessons for the next month. Most of the villagers are illiterate but they do a great deal of memory work. They learn certain Scripture portions, including the Ten Commandments, the Beatitudes, the first Psalm, the Lord's Prayer, and many Bible verses; also stories of the Master's life, Christian songs, and the contents of a leaflet called "The Ten Advantages," which gives ten benefits of becoming a Christian. Once a year there is an oral examination given on three levels of difficulty and the village folk progress from year to year according to their ability and interest. It is more or less a test of the pastor as well as of his flock.

Each year there is a *mela* or retreat. This year (1946) it was held two weeks before Easter. For seven days seventy-five distinctly village Christians in addition to the staff met in a beautiful mango grove on a river bank two and a half miles from Takhatpur. Bible classes, Bible stories and pictures, inspirational sermons, a course on better farming methods, prayer, worship, singing, and play filled the day and part of the night.

The other stations of Chhattisgarh—Fosterpur, Mungeli, and Bilaspur—are putting on as good an evangelistic program as possible with the staff available. At Fosterpur, during the months that the roads are passable, evangelistic touring is done in villages distant from the central station. That, of course, is the touring season throughout north and central India. Tents are pitched in some place accessible to several villages. The days are spent in calling and personal work in people's homes, in their fields, wherever they can be found; then at night there is a big meeting in one of the villages with songs, magic lantern pictures, sermons, and stories of the life of Jesus. If the team consists of both men and women, the women evangelists work with the village women. This, with local modifications, of course, is the program for evangelistic touring in any of our stations, Chhattisgarh or elsewhere. In some stations the evangelists have a box of simple remedies and the camp becomes a village dispensary while an effort is made to send difficult cases to the nearest mission hospital. There are always books for sale. If there are Christians resident in any of the villages special attention is given them and they are used in the work as far as possible. Perhaps some one is learning to read and the evangelists see how much he has improved since the last time and leave simple books for him to read. The length of the camp

depends somewhat on the interest shown. It may be a week; it may be two or three weeks. Then the team pulls up stakes and goes on to another center.

When the rains begin, work is concentrated near the central stations. At this time there are institutes, too, for further training of the evangelists and preparations are made for the next season's touring.

As far as staff permits, Mungeli and Bilaspur carry on a village evangelistic program and there are Christians living in villages out from these stations. In the winter of 1945-46 the Mungeli and Fosterpur evangelists enriched their regular program by the production of a *bhagwad* under the direction of S. Maqbul Masih who has charge of the Fosterpur work. This is an indigenous method of presenting the Gospel story. The program was put on at a government sugar cane farm by invitation of the supervisor. Each afternoon from two to five the Scriptures were read and sung. At night from nine o'clock to midnight a drama was given on the subject of the afternoon's texts. The attendance was very encouraging and at least four thousand heard the message during the week of the *bhagwad*.

About an hour's train ride from Bilaspur on the way to Pendra Road is Kotah, the "home mission" station of our Indian churches. The evangelistic program at Kotah is similar to that of the other stations and more or less integrated with the Bilaspur work. The work at Kotah is more encouraging now than it has been for several years and the church there has grown by frequent baptisms from among the non-Christians.

*The word is preached
to hungry hearts
(Fosterpur)*



Round About Pendra Road

Pendra Road is about sixty miles northwest of Bilaspur, on a railroad that runs from Bilaspur to Katni and connects there with lines that reach Damoh and Jubbulpore. In the ride from Bilaspur to Pendra Road we leave the low-lying plains of Chhattisgarh and come onto the Pendra Plateau with its great stretches of forest land. Fourteen miles out from Pendra Road, off the railroad, lies Kotmi, which is considered one of our "hopeful" stations.

It was Mr. Neils Madsen who began the work at Kotmi, and Buddhu, one of the first Gond converts, still loves to tell how Madsen Sahib had them make little cups of leaves for the communion service. The deacon poured the wine into the cups as he passed among the communicants. The Kotmi church has become sophisticated now and has aluminum communion cups like everyone else.

Aside from the community at Kotmi itself, there are about fifty comparatively new Christians living in six nearby villages. Some of the best of these converts are from among the Gonds, an aboriginal tribe of India found in large numbers in the hills of the Central Provinces. They are a sturdy rural people, mostly illiterate but well versed in the technique of jungle living. In India the Sikh has his sword; the Gurkha, his knife; and the Gond, his ax. And what he can do with that ax! The Gonds are animists, though many are becoming Hinduized and, partly at least for political reasons, the Hindus are glad to welcome them into the fold.

Dokar Singh is one of the Gonds who has been very helpful in the work among his people. He had a good deal of trouble for several years after he became a Christian, but he stayed on his land in spite of persecution and, in so far as he knew how, he lived a Christian life. Persecution gradually lessened and now he is well received by other Gonds and has brought several relatives and friends into the church. His oldest son is married and settled on the land and a daughter is married to the son of another Gond convert who has a bit of land. They and other relatives will stay on in that community and help to build a really rural church. When sent to school, the Gond children do as well as others. One of Dokar Singh's boys was voted "best all round boy" in the Damoh School last year and the son-in-law's brother stood first in his class. One of Dokar Singh's daughters was at the top of her class at Sumankhetan.

*The Church begins
with India's children*

*(Kindergarten at
Pendra Road)*



Thirty miles from Kotmi is a plateau surrounded by thickly wooded hills and valleys, where a compact group of Gonds live in comparative isolation from the rest of the world. Among them are relatives of some of the Christian Gonds of Kotmi and an effort is being made to evangelize this group which has given evidence of an interest in the Gospel message. In the meantime, of course, work is continued among the Gonds nearer to Kotmi.

There is another group in the Kotmi area from which there have been a number of baptisms—the Dholiyas or Drummers. The Dholiyas are so called because they play drums called *dholas*. They are Untouchables who do a little farming and also make baskets and mats which they sell. As a subsidiary occupation they beat drums at Hindu weddings and on some other festive occasions. These Dholiyas live in a village not more than six or seven miles from Kotmi but over a road practically impassable in the rains. In fact the only way to get about most of the Kotmi parish in the monsoon season is on horseback or on foot.

There have been baptisms from other castes near Kotmi but the Gonds and Dholiyas are the most hopeful groups. So far the Gonds have furnished much better leadership from among their own group than have the Dholiyas. A group called Pankas who are weavers has seemed on the verge of accepting Christ several times but so far have not made the break. If a Panka becomes a Christian and then no one will buy his cloth, what does he do? The fear of boycott has kept more than one group in India from becoming Christian.

The Pendra Road and Kotmi evangelistic staffs work together a great deal in the Kotmi area, although several villages nearer Pendra Road also are visited regularly.

The Work at Jubbulpore

Jubbulpore is the third area where we have a "growing church." To get there from Pendra Road we go to Katni and change trains, or if it is good weather and "petrol," as we call it in India, is plentiful we can drive the two hundred miles across country. The road leads over hills and through some good tiger jungle.

Jubbulpore is a city fast approaching 200,000 in population. Besides a great many castes of Hindus, high and low, there are many Moslems as well as communities of Sikhs and Jains. Here is a cantonment station with both Indian and British troops. In addition to the military folk there is a civil population of English-speaking people, English and Anglo-Indian, of several thousand. The Anglican Church, the Methodist Episcopal Church, and the Disciples of Christ have worked in Jubbulpore for a good many years, and recently a Pentecostal group has come.

Up to twelve years ago our efforts at direct evangelism in Jubbulpore were rather feeble and scattered. The pastor was concerned chiefly with the shepherding of his Christian flock. There was no missionary whose main job was evangelistic work. This was true of the other missions, too. Occasionally there was a baptism from among non-Christians, but not often. The church jogged on from year to year, growing in many ways but not making much impression on the surrounding non-Christian masses except in an indirect way. Then missionaries and Indian leaders began to wake up to the fact that something must be done about it and our efforts were centered on the Dumars, a Sweeper caste.

The Sweeper is an Untouchable at the very bottom of the social scale regulated by the caste system. In some parts of India he is not only Untouchable but also Unapproachable and must keep at a certain distance from high caste people. An individual is not an Untouchable because of any disease or even personal uncleanness but because he was born into an Untouchable caste. The traditional work of Chamars is the skinning of cattle and tanning of hides. Anyone who passes a native tannery might have some sympathy with those who dubbed the tanner Untouchable, but in the Central Provinces there are thousands of Chamars who have nothing to do with tanning, yet they are Chamars and as such Untouchables. The work of Sweepers,

both men and women, is the cleaning of latrines, public and private, the sweeping of streets and houses, and the disposal of refuse in general, really not a dainty job in the native sections of cities or even in villages. But in cities there are many Sweepers who have other work. A great many Sweeper women are *ayahs* (nurse maids). Among the Sweepers we have baptized in Jubbulpore one was a chauffeur, one a barber, several were working at the gun carriage factory, and at least two were cooks even before their baptism. Yet they were Sweepers. They were born Sweepers and would marry Sweepers and beget more Sweepers. It seems queer to us that the Untouchables, on whom caste has laid a heavy burden, observe their own caste rules so carefully. In Jubbulpore there are at least two castes of Sweepers, the Dumars and the Lal Begis. When a certain Dumar Sweeper was asked to carry away a dead dog he had to call a Lal Begi to do it because it was against his own caste rules to handle a dead dog.

While the one caste that has given us the largest number of baptisms in Jubbulpore is the Dumar caste, we have baptized people of various castes and religions. Some of our converts have been "mixed families," but in most of these cases either the husband or the wife was a Sweeper, though now of course out of caste entirely. You might suppose that when an individual falls out of caste for infringement of the caste rules, he falls into the next lower caste. You would be wrong. Only by birth can one be a Brahman; only by birth can one be a Dumar. As to these "mixed marriages," one finds inter-caste marriage only at the top among educated individuals who have outgrown caste restrictions and at the bottom where, perhaps chiefly in cities, men and women have disregarded caste rules and just "live together." Soon after their baptism one mixed family came with the request: "We want to be married. Christians don't live this way."

In December, 1935, a small group of related Dumars were baptized. Others followed early the next year and while there has been no "mass movement" there has been a steady stream of baptisms from among non-Christians, some Dumars and some of other castes. In 1945 there were thirty-eight baptisms from non-Christians. Some one wrote recently, "Every month there has been some baptism from the depressed classes, mostly young men." Men who are married are encouraged to wait for baptism and admission into the church until their wives are

willing to come with them. Practically all these new Christians in Jubbulpore have jobs at the time of their baptism so they do not come in order to get work.

Among the first group of Dumars was a man named Mohan, who had enjoyed a position of leadership among his own people. He has become a Christian leader and renders valuable service especially as a personal worker. Many a fine educated Christian leader in India can look back to a Sweeper ancestor, near or remote.

There are thousands of Untouchables in Jubbulpore—and then the rest of the city—an unlimited opportunity. Nine or ten miles east of Jubbulpore is the town of Barela and a block of about six hundred square miles of rural India for the evangelization of which our Mission once assumed responsibility. For several years we have done nothing out there.

The Damoh-Hatta Area

Seventy miles northwest of Jubbulpore is the thriving town of Damoh, the center of our Damoh-Hatta work. Our friends in America remember Damoh chiefly as the seat of the Damoh Orphanage, but we have assumed the responsibility there for the evangelization of a district about forty by eighty miles, with more than a thousand villages and a population of nearly 400,000. It is a beautiful ride over a good road from Jubbulpore to Damoh. Fifteen or twenty miles out of Jubbulpore one comes into our territory. From Damoh another good road leads on through good wheat country to Hatta, twenty-four miles to the north. Farther on, north and west of Hatta, lie native states almost untouched by the Gospel. Not a great way from Hatta are the picturesque ruins of the fort and palace of a petty raja of the old days. He must have been a man who *cared* about others, for there is a legend that he never ate his evening meal until he had made sure that no one in his realm would go to bed hungry. We like to remember that the old India produced some men of this sort.

Hatta was officially opened in 1902, but it has had a checkered career, and most of the time it has been “closed” so far as a resident missionary is concerned. The Gospel has been preached intermittently and even some medical and school work

have been done. Some splendid missionaries have been located there, but no one ever stayed long enough to put on a constructive program and see it through. They were always needed elsewhere.

Some excellent work has been done in Damoh District through the years in both villages and the city. There have been baptisms now and then and at times certain groups have seemed on the point of becoming Christian. Intensive work has been done among Chamars in certain villages and among Sweepers in the city of Damoh. The lack of workers, both Indian and foreign, has caused unfortunate interruptions in this program. To our India Mission belongs the privilege of evangelizing this whole Damoh District, a populous and prosperous section of the heart of India. To take advantage of this opportunity there must be a considerably enlarged staff.

Work of the Bible Women

No account of evangelism in India would be complete without mention of the contribution made by the women evangelistic missionaries and the "Bible Women." Although they are always listed as part of the evangelistic staff, their activities are so varied that one hardly knows whether to list them as educational, medical, or evangelistic. Many of the Bible Women are not very well educated, yet they have been pioneers in the Adult Literacy Movement. Thousands of Indian women have learned to read through the efforts of Bible Women. They have learned to knit and to sew. They have learned something of sanitation and child care. They have learned the preventive value of inoculations and vaccination. They have been encouraged to go to a doctor for help in case of serious ailments. They have learned Christian songs. They have learned that God is Love and that Jesus is the Way, the Truth, and the Life. We cannot point to many baptisms as the direct result of this work in non-Christian homes, for in India no woman could become a Christian openly and continue to live with her family; but there are many whose hearts are at the feet of Jesus, as they might express it, and whose lives are changed.

Besides their work in non-Christian homes, the Bible Women work in the hospitals. In Bilaspur one Bible Woman gives her whole time to patients in the hospital and gives the Message to about five hundred people each quarter. Some Bible Women live

in out-stations where they work among the village women. They help also in evangelistic tours. They sell books. In 1945-46 the Mungeli women sold more than a thousand books in ten months in their own town and at Hindu *melas*. At Damoh a missionary and two Bible Women sold between six and seven hundred books in a few hours at a *mela*. The Bible Women help with the church work in their local churches—in Sunday school, in the women's council, in calling programs, in temperance work. The World Day of Prayer program the first Friday in Lent often is in their hands. In stations where special effort is being made for certain groups the Bible Women, of course, enter into that program, working among non-Christian women and helping to teach the new Christians.

Back of all this work, directing, training, and inspiring, are the women missionaries who are classified as "evangelistic." Everywhere they play an important part in the total program of the station.

New Christians hold retreat



In the Schools

When one thinks of educational work in connection with Christian missions in India today, two phrases come to mind: "A Literate Church" and "Training for Leadership." Out of these two needs has grown our educational work in India.

A woman who had been a Christian only a short time gave as one of the distinguishing marks of *Protestant* Christians, "With us, there must be a Bible in every home." That was good. We might have a new slogan, "A Bible in every home" along with "Where the Book speaks we speak"; but "A Bible in every home" will do no good unless these homes are literate. "A Bible-reading church" is better, and that means a literate Christian community, which, in turn, means a lot of little village schools and an adult education program if the church is to continue its growth.

Primary Schools

There are primary schools of various sorts in our mission. Nearly every station has at least one. We have had them from the beginning. As soon as our pioneer missionaries had a good start at the language, Hindi schools were begun in Harda and in Bilaspur. There were no Christian children in them. We had no Christian community. There was a feeling that the school was a good approach to the non-Christian community; then, too, people from a land with popular education felt that these Indian boys and girls with no schools were being deprived of an inalienable right. So we had our primary schools, and then middle schools, and high schools. There still is a service we can render non-Christian India through an educational program, and the influence of really Christian schools, of primary, secondary, or college grade, in leavening the whole lump is something that cannot be measured; yet, as Government expands its program of education, there is a tendency for the Mission to concentrate on the education of the Christian community in vocational subjects as well as the three R's, and in the training of its leaders. Another of our primary schools has been closed recently. There was only one Christian child in it while in other places were Christian children with no teacher.

We have a primary school at Jarhagaon which the government inspector has called "the best school in the Bilaspur District." This is near Takhatpur and serves a rural community. There is a hostel for boys who live in villages where there are no schools. This hostel, formerly near the bungalow at Takhatpur, has been moved near Jarhagaon and the school is being raised to a middle school so boys need not go to the Boarding School at Damoh two hundred miles away to do their middle school work. Christian families whose children are in school are less apt to slip back into the old faiths and when the school is not too far away the children can go home week-ends and give a real boost to their local churches.

There is a splendid primary school at Mungeli, too. It has had a large increase in enrollment as the community has grown. There has hardly been room to put everyone. It serves both the local community and the Boarding School in which are many village girls from the Chhattisgarh area and others from all over the Mission, orphans and rather over-age girls of new Christian families whom it seemed best to send to Mungeli for a while. As soon as possible the Mungeli school, as well as the one at Jarhagaon, will be raised to a middle school. It means more buildings, more equipment, more teachers, more money, but it also means educating and stabilizing a growing church.

The Jyotipur primary school at Pendra Road also has more children than it can seat and more children per teacher than the government regulations allow.

At Kotmi, again, a small hostel provides for a few village boys who live where there are no schools. If some one remembers at this juncture how far he walked to school in the good old days, we would remind him that at Kotmi not only the matter of distance and of the heavy monsoon rains is involved, but the nature of these new illiterate Christian families is at stake. The Christian influence of the hostel and school is of incalculable value, yet the boys are not separated from their families. Except during the rains the boys see their parents on the weekly market day and again when they come to church on Sunday. They can also go home for holidays.

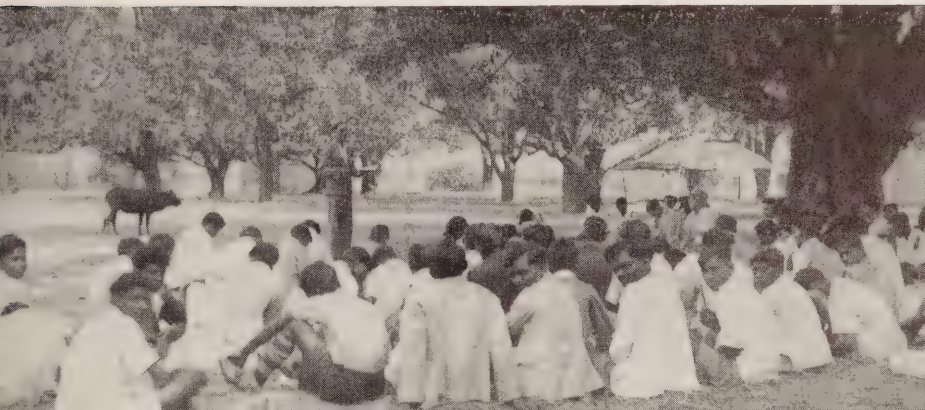
Primary education at Damoh, for both boys and girls, is provided by the Damoh Boarding School. At Jabulpore most of our children attend the government and municipal schools which means that their religious education is entirely up to

the family and the church as in America.

The Damoh Boarding School, formerly the Damoh Boys' Orphanage, was one of our best known schools a generation ago when Christian Endeavor societies all over our brotherhood were supporting boys at Damoh. It was at Damoh that all the boys left on our hands in various stations after the famines were gathered. Damoh was chosen as a mission station in 1894 because land and materials for conducting an industrial school were available there. As the orphans grew up and other boys came in, the name was changed to the Damoh Boarding School. Gradually it has lost much of its industrial bias, though never entirely. Industrial work still goes on--farming and carpentry and weaving. Many now are hoping for a rejuvenated Damoh Boarding School, even a vocational high school for boys as Sumankhetan is to be for girls, with a vocational expert in charge, training the laymen of tomorrow's church to be not only good workmen but foremen and managers in industry in the new India. The Damoh Mission farm and staff could be the base for extension work in rural reconstruction, training our Christian boys and at the same time reaching the outside rural communities.

The Damoh Orphanage furnished most of our first Indian leaders and now their sons and daughters are active in the work. Years ago two little Mohammedan boys were sent to Damoh from Harda. A son of each is now serving on our mission committees, helping to plan our work. Damoh Boarding can continue to be a most constructive part of our work if we will develop it as a vocational and agricultural school.

Damoh boys in class at camp



The Christian High School

Originally our high school for boys was at Harda but for some years we and the Methodists have been co-operating in a union high school in Jubbulpore known locally as The Christian High School. It has non-Christian as well as Christian students. Out-of-town boys find a home in The Christian Brotherhood Hostel connected with the school. There are several other high schools in Jubbulpore and the inter-school sports and tournaments and other activities give the boys ample recreation. School examinations are set by the Government and The Christian High School has had good results. Our middle school for boys in Bilaspur is growing into a high school which will serve the Christian community of that area of the Mission. We must get more boys into high school if we are to have the church leadership we need. And we must see to it that more of our own young men get sufficient training to be high school teachers. This means scholarships, for most of them cannot take college work without some financial aid.

Burgess Memorial School

The Burgess Memorial School had its beginning in the little group of girls that Miss Kingsbury taught to read back in those early days of our work in Bilaspur. It is the oldest of our mission schools. There were no special buildings at first and a minimum of equipment. It has gone through a good many changes since those days. In old files of correspondence you will find it called The Bilaspur Orphanage. The orphan girls grew up and out, as did the boys at Damoh, and by the time their daughters were coming back it was a boarding school and not an orphanage. Academically it has grown from a primary to a high school and three years ago a college department was added. This department continued for two years and ten candidates took the Government Intermediate Arts Examination, with all but one passing. Then lack of funds and lack of staff forced its closing, temporarily we hope, for there must be more opportunity for college work for girls if Christian women are to keep their place of leadership in the educational field. The church must have educated women in many fields of service. Both the middle and the high school departments of Burgess Memorial are noted for good scholar-

*Burgess Memorial
Girls' School*



ship and girls from this school have done well as they have gone on into training schools and a few to college. A great many girls have gone to normal training schools and are now teaching, some of them in non-Christian schools.

This school has good buildings in pleasant surroundings. The dormitories are light and airy. There is ample space for recreation with tennis and badminton courts. The assembly hall is the largest in Bilaspur and is in demand for civic and other meetings as well as for school affairs. A program of social service is carried out by the high school girls in three villages near Bilaspur which they visit twice a week. Two teachers visit the district jail on Sundays to talk with the women prisoners. The older girls and the staff help in the local church. There are Girl Scout and other young people's organizations common in India.

Burgess Memorial has a fine tradition as a source of Christian leadership. We must not only keep the school up to its high standard but also resume the college classes so that the leaders of tomorrow may be trained under Christian supervision and in a Christian atmosphere where worship and service go hand in hand.

Sumankhetan

One of our new missionaries who had just made his first visit to Pendra Road wrote his estimate of Sumankhetan in these words: "Sumankhetan is an educator's dream—a girls' school where they actually learn by doing. Girls organized into cottage families, studying of course, but putting it all into practice by buying all their own supplies, doing all their own housekeeping and gardening, looking after babies and children, and carrying on all the activities of home and village, living under sanitary conditions, under expert supervision, and on a scale of living they might copy at home."

Sumankhetan has been a most interesting place from the time nearly twenty years ago when Miss Zonetta Vance began clearing the site and building the first mud houses. It is like a little village with a circle instead of a square in the center. The houses are simple Indian houses with some improvement over the usual in the matter of the cooking place and windows for light and air, houses that a thrifty villager might aspire to have. There are gardens and orchards and wells for irrigation—a model village.

In the year 1945-46 the school had a capacity enrollment, with all departments flourishing. There were handicraft classes for all grades of the school. As in former years, the girls made a variety of pretty and useful things for which they found ready sale. There were hooked rag rugs, bags made of gunny embroidered with wool, macramé bags, baskets, fans, dolls, grass mats, and many other things. Besides these, the girls have made their own clothes. This department was highly commended by a visitor from the home-making department of the Allahabad Agricultural Institute who took samples of the Sumankhetan handicraft back to her school. The girls in the gardening class sold vegetables all year to the cottages on the compound. Enough sugar cane was raised for more than two hundred pounds of the brown unrefined sugar commonly used in India.

The nursery-kindergarten with ten little ones enrolled was one of the most interesting and profitable projects. Six of the children were orphans and four the children of teachers in the school. These were an important part of the equipment of the Child Care class. Baths had to be given, a balanced and varied noonday meal prepared, regular napping and play supervised.

Clean-up day at Sumankhetan Girls' School, Pendra Road



Girls from the Household Management class, four or five at a time, take turns living in the practice house and carrying on the household duties under the supervision of the Home Science teacher, who also lives in the house and eats the meals the girls cook.

The Sumankhetan girls carry on evangelistic work in several villages as part of their practical work in the course on village evangelism. They take all-day trips with the Bible Women and the evangelistic missionary. Of course, there is training in planning and conducting worship services and every effort is made to help the girls to attain a rich personal religious experience.

In addition to all these activities studying must be done and examinations passed. Heretofore the curriculum has covered the four years of middle school, but the aim has been not so much to prepare for high school as to prepare for *life*, that it may be rich and full even though simple. A few years ago a ninth class was added, equivalent to first year high school, that girls who wished to train as nurses might have a little more English. Now plans are under way to make Sumankhetan a vocational high school, a type of school much needed in India and one which fits into the educational program of the Government. The school will keep its aim of training for life.

Training of Leaders

For the training of preachers and evangelists we have been using several schools in our language area. The United Church of Canada school at Indore accepts students who have not finished high school. Leonard Theological College, the Methodist school in Jubbulpore, requires the student to be at least a high school graduate. A good many village boys from Chhattisgarh have been trained at a Mennonite school in that area. The training received in school is supplemented by local and regional institutes and training classes of various sorts. Takhatpur now has a small Bible training school for village workers that may well develop into something larger.

The Mission and individual missionaries and their friends have made a great contribution to Indian Christian youth by the granting of scholarships in our own and various other

schools and colleges. The Indian Christian community is financially poor and there is not the opportunity for earning one's own way that American young people enjoy. A good many boys have been sent to the Christian medical college for men at Miraj to study medicine and some girl medical students to the Christian women's medical college at Ludhiana. Some of these are now giving good service in our own mission, some in other mission and non-mission institutions, all helping to heal the millions of India. Everyone knows about the training of nurses in Bilaspur. We have helped nurses in other places, too. Bilaspur can't take them all! Sometimes just a little help means so much. A loan of ten dollars once enabled a nurse who had taken her training in a government hospital to go to Nagpur for a special course. For ten years she has been working in a village health center under the Indian Red Cross. These Christian doctors and nurses whom the Mission has helped to produce are a source of legitimate pride to the Indian church.

Then there are the teachers. A great many young people, men and women, have been trained in normal schools and colleges of various grades. Our mission, of course, cannot absorb all of these, nor would it be desirable. Those who have had high school plus normal school training are in great demand in government and municipal schools and in some other missions that seem not to do as much in the way of scholarships as we do. There still is a big place in India for the teacher who has taken training in the vernacular without finishing high school. Three years ago eight of our girls of this grade, trained in a Methodist normal school were working for a Church of England Mission in Jubbulpore. That is real mission co-operation.

Girls have gone to Isabella Thoburn College and boys to various colleges and training schools on mission scholarships—to the Allahabad Agricultural Institute and to various government technical schools. Several individuals have been helped to secure higher education in America.

With the Doctors

"Jesus went about . . . healing all manner of disease and all manner of sickness." Of course—how could he have done otherwise in a land teeming with the lame, the sick, and the blind? As one stands on the verandah of the Kotmi bungalow on a bazaar day and sees the sore-eyed, rickety children from the adjoining state of Surguja he wishes Jesus were in Kotmi to go about all the villages, healing all manner of diseases. And it is not only in Kotmi that one has that feeling; in any Indian village or city the afflicted of both body and mind are so in evidence that one cannot forget them. If Jesus were only here, we think! Well, *we* are here and his words ring down the years to us: "He that believeth on me the works that I do shall he do also." And so we have medical missions.

After all these years our mission in India has nothing very imposing in the way of medical buildings or equipment. The much maligned climate of India helps some; in Greenland—or America—we could not park relatives and even patients under the trees. Probably no one knows how many in-patients have their beds on open verandahs and under trees in India. The Bilaspur hospital was built to hold sixty in-patients; the average for each day of 1944 was 120. In 1945 a visitor reported that the Mungeli hospital had 60 beds for 150 patients. Yet thousands of people are helped every year through our hospitals and dispensaries. Literally, "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear." Shall we go on with the passage and say "the dead are raised up"? It certainly seems that way to many of the patients and their families. We can finish the quotation without any question, "the poor have good tidings preached to them."

These words written about one of our hospitals characterize our mission medical work, in spirit if not in detail: "Each morning one of the evangelists is present to help in the morning prayers at the hospital, and many times, late in the evening when the cooking fires are burning low, one can hear Christian songs being sung here and there among the patients, an indication that the day is ending as it began, 'Let Jesus Christ be praised.'" Mr. Gandhi has criticized Christian missions for evangelistic work in connection with hospitals. He says it is

taking an unfair advantage. But no one is *forced* to change his faith. No undue pressure is used. People of all religions are given the same care and consideration. Certainly there is nothing unfair in telling patients of the Great Physician in whose name the work is done.

Sight to the Blind

"The blind receive their sight." So many people in India have gone blind whose eyes might have been saved by the simplest remedies if they had been used in time. In all our hospitals and dispensaries, simple remedies are available for those who will come for them. Even the evangelists on tour are able to help a great many with a gift of boric powder and instructions on how to keep the eyes clean.

The Mungeli hospital is especially noted for its eye work in the treatment of cataract and trachoma. Cataract is one of the most common causes of blindness in India. Hundreds of people receive their sight every year in the Mungeli hospital. The Government of the Central Provinces has begun giving an annual grant of 4,000 rupees (\$1200 or \$1300) for supplying glasses to poor patients who have had cataract operations. Young doctors are beginning to intern at Mungeli to get the benefit of the splendid eye work. Besides the work done at the hospital, there is the touring eye clinic which reaches the villagers in the interior who are so poor and ignorant that they will not come to the hospital. Even with a reduced staff there were eleven camps in 1944-45 and beside other treatments 411 operations were performed right in the camps. This traveling clinic work is financed partly by the Tata Trust Fund of Bombay, a fund made possible by the gifts of a wealthy Parsee family.

Think of all the agencies through which God is working in Mungeli—the doctors and helpers who are giving their lives to this work, the good people in America who are helping to support it, the Government of the Central Provinces, the Parsee philanthropists of Bombay. Last year a well-to-do Hindu patient who had brought several relatives for eye treatment was so impressed with the over-crowding in the hospital that he gave 1700 rupees for a new ward.

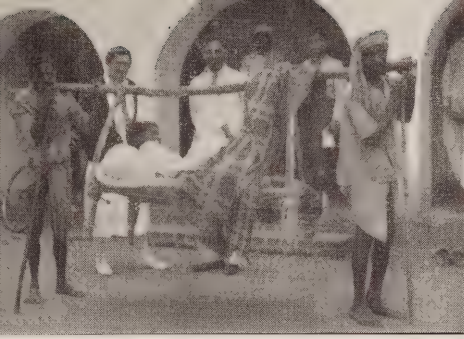
The Leper Work

There is a great deal of leprosy on the densely populated plains of Chhattisgarh. Our mission is attacking it in two ways—through the Leper Home and through clinics at Mungeli, at the Home, and in several villages. The new hospital at Takhatpur will have a leprosy clinic. The Government is giving 2500 rupees toward the leprosy work. Dr. Phillip James, the Indian doctor at Takhatpur, keeps up with the latest methods in the treatment of leprosy by taking special training from time to time. He and the Mungeli doctors attempt in the clinics to detect the new and curable cases in time to treat them before they must go to the Leper Home where the chronic cases are treated. Often the disease is arrested before it has had any noticeable effect on the patient and he can go on living a normal life. Many of the untainted children of lepers are sent to homes especially established for them.

The white buildings of the Victoria Leper Home nestle among green trees just off the main highway between Mungeli and Takhatpur. This institution is built on a ten-acre plot of land owned by the Mission to Lepers of London. It is largely financed by the Mission to Lepers, but our mission furnishes the supervision, medical and otherwise. The grounds are nicely laid out with flowers and fruit trees and small gardens cared for by the patients. There is a hospital, a chapel, and living quarters for eighty-eight patients. Here in these pleasant surroundings live those who are lepers of long standing, some who are very bad cases indeed. What a change from the days when lepers were driven out of the villages to live among the rocks and caves! The lepers on the whole are cheerful and appreciative. The Christian joy and fortitude of some are really an inspiration to all who know them. Baptisms occur from time to time and about 75 per cent of the inmates belong to the little church here at the home.

The Scourge of Tuberculosis

Tuberculosis is another of the scourges of India that we are helping to fight. Dr. Mary Longdon was the moving spirit in the founding of the Tuberculosis Sanatorium at Pendra Road in 1916. There were only twelve beds in the beginning, but there was a good climate and a splendid site two and a half miles from the railway station, with plenty of room for



*An "ambulance"
in India*

*(Sanatorium,
Pendra Road)*

expansion. And the institution has grown. It now covers one hundred acres of ground. In 1934 the dream of a union sanatorium was realized as eleven other missions of Mid-India began to cooperate. In 1937 the Government of the Central Provinces recognized the institution as a link in its anti-tuberculosis scheme for the province and began to help finance it. There are now about one hundred beds in the general wards and sixty beds in cottages. The cottages have been given by various missions and by individuals, Christian and non-Christian. The Sanatorium is another example of co-operation in the service of India.

In addition to the treatment of patients, the Sanatorium authorities have agreed to cooperate with the Central Provinces Government in a plan for training doctors and health visitors in tuberculosis work. There is a plan also for an "After-care Colony" for which our mission has given nine acres of land near the Sanatorium.

The doctors in all our stations are always on the lookout for tuberculosis. In Damoh, where tuberculosis is prevalent, the doctor has been especially active in anti-tuberculosis work. The other doctors of the town, non-Christians, send tuberculosis suspects to the mission hospital for examination. Free sputum examination is made for all who come. The Damoh public has gradually become tuberculosis-conscious and a few years ago even offered to furnish the building for a tuberculosis hospital and clinic if we would furnish the doctor. At that time we were short of doctors and could give no guarantee that we would *keep* a doctor there. With the war over and doctors available, we should meet this need of Damoh District.

General Medical Service

The "general practice" of our medical folk touches almost every disease known to doctors. On a morning at any of our hospitals, or even dispensaries, one sees a line of people waiting their turn. They are a motley crowd and they have come from near and far—some in cars in the larger towns, more in two-wheeled horse *tongas* and ox-carts, and still more on foot. The hospital is a busy place—the patients are examined; some need only simple remedies and need not see the "big doctor"; for some there must be laboratory tests; medicine must be dispensed, injections given. One of the encouraging things about medical work in India is that folks are beginning to seek help while there is still some hope.

At our hospitals, the maternity ward is beginning to be popular. Time was when the doctor seldom was called until the midwife had done her worst and failed. This is still true in most rural places, but the big towns are beginning to appreciate the doctor and the maternity ward. What a contrast to the dirty, stuffy room with an open fire smoking in an earthen brazier, and the unskilled hands of the *dai* with her crude methods and absolute ignorance of ordinary sanitation!

Bilaspur is especially noted for its surgical work. There, according to a recent report; "Three days are set aside for operations. The surgery is predominantly gynecological, but there is adequate ear, nose, throat, and general surgery to give our students good surgical nursing and operating room experience."

What marvels of healing in all our hospitals! At Damoh last winter a woman was very ill and when all the other doctors in town had given her up she was brought to the mission hospital. Penicillin had never been used in Damoh but the mission doctor rushed an order off to Jubbulpore and in twenty-four hours had her wonder-working drug and the woman lived. People of the community were so thrilled that they raised money for a refrigerator for the government hospital so that penicillin might be available for all the doctors of Damoh.

The laboratory and a full-time technician at the Damoh hospital have been a blessing to the whole community. Non-Christian private practitioners of the town frequently send their

patients to the mission hospital for laboratory tests and advice.

There seems always to be a lot of people around one of our hospitals. To understand this you must remember that because of the caste system cooking cannot be done in a central kitchen for everybody. Local patients have their food sent from their homes. When one comes from a distance someone must come along to cook his food. So there must be a place for these folk to stay and sheds where they can do their cooking. Often they cook out in the open under the trees and the hospital grounds become a large camp. This is not only a problem but an opportunity as well. It is not only the patients who come under the influence of the hospital, but all these relatives who trail along with him. A week or two at the mission hospital must open a whole new world to many a villager as he not only hears and *sees* the Christian message but exchanges views and experiences with people from all over the countryside. For even people who can't eat together can talk together!

The Training of Nurses

One of the great contributions of medical missions to India has been in the training of nurses, and it is a great triumph that nursing is beginning to be looked upon as an honorable profession. Just a few years ago a Brahman widow who had been a nurse for several years said that her father still would not eat with her. One or two brothers who were progressive men had helped her get her nurse's training, but the parents still held aloof. When she went home she had to keep her hands off the family cooking utensils and eat by herself. Of course. The old Indian *dai* or midwife is an Untouchable always. A woman is ceremonially unclean at the time she needs the *dai's* ministrations, and so no one of good caste can officiate. And isn't a nurse something like a *dai*? So it was left for the Christians, unhampered by caste, to be the nurses. A few other non-Hindu women took training but it is not many years ago that 90 per cent of the nurses in India were Christians. At present not less than 80 per cent are Christian.

Our mission has had a full share in this important work. At first each of our hospitals had a few women helpers to whom the doctor gave some practical training as they worked together. There was no medical literature in Hindi and the women did not know English. Later, in 1923, a training class

*Jackman
Memorial
Hospital
(Bilaspur)*



was opened at the Bilaspur hospital. Now we have a well established nurses' training school in connection with the Jackman Memorial Hospital in Bilaspur. The examinations are conducted by a union examining board and the entrance qualifications are constantly being raised. The day is past when the nurses' training schools have to take the girls who are not bright enough to be teachers. In 1945 a new venture was launched at Jackman Memorial Hospital—a post-graduate course conducted in Hindi under the auspices of the Mid-India Board of Examiners—the first post-graduate course to be conducted in an Indian language. Since it was the first of its kind, materials had to be translated into Hindi and then copies made. It meant a lot of extra work to have this course and an American nurse had to be borrowed from one of our other stations for the four months the course ran. It was so successful, though, that the examining board has asked for another next year to run for six months instead of four.

Most of the girls trained at Bilaspur are Christians, though not all of our own mission. What becomes of all of them when they finish training? A certain number, of course, are absorbed by our own and other mission hospitals; some get into government and private hospitals and nursing homes; they work in health centers and for industrial firms; many have been in war work in recent years. Some marry and their training is a tremendous asset in their homes and in their communities, even though they may not continue a full-time job outside the home. In case one marries a village preacher, that is a grand combination.

Encouraging Expansion

The medical work of the Mission is to be strengthened by the building of two new hospitals. In fact, the one at Takhatpur is under way. The Government has given nearly \$3000 toward buildings and a gift of \$1000 came through Chaplain Richard Moore, Sunday collections of the air transport group of which he was chaplain. In connection with the enlargement of the leper work at Takhatpur the American Mission to Lepers has promised \$2,000 toward a bungalow for the Takhatpur doctor. The general hospital at Pendra Road is assured. Considerable money for this has been raised by special gifts in America.

“What Thou Seest, Write”

Someone has said that teaching people to read without providing literature is like calling them to a table with nothing on it. There really is not much point in worrying about literacy unless there is something to read. Unless good wholesome literature is available literacy may not be wholly a blessing. Our India Mission is doing something in the way of writing and translation but so little compared with the need. Stories for children, stories and other material suited to adults but in simple Hindi that can be understood by people just learning to read, literature for the better educated people, program material for occasions of all sorts, devotional and inspirational books, work manuals of various kinds, books on home making, are needed.

The Press at Jubbulpore is one of our most important contributions toward meeting this need for literature. It is the only mission press in our part of India and it turns out a good lot of Christian literature in the way of books and periodicals, tracts and leaflets, in both Hindi and English, for various individuals and missions, as well as doing other commercial work to help pay the bills. Hindi books and papers must be very cheap if they are to be widely read by the Christian community. The Mission Press saw its hardest days during 1945-46 even

Helping meet

India's need for

Christian literature

(Mission Press at

Jubbulpore)



though the war had ceased. Regulations regarding the control of paper were such that some of the material in hand could not be published.

The publications in recent years include books and pamphlets on a variety of subjects. A book of stories for children, in Hindi, by Mrs. Helen McGavran, one of our retired missionaries, and a reprint of *Ishwar Chintan* (Thinking of God), a devotional book by G. H. Singh, are among the late products of the Press. *The Restoration Movement Series* is being published in both English and Hindi, also a new manual for pastors.

Among the Hindi publications is the *Sahayak Patrika*, a weekly Christian journal. It is a union paper representing the missions of Mid-India. Besides the news, foreign and domestic, there is a commentary on the Sunday school lesson and on the Christian Endeavor topic; news of the churches of the area, reports of significant meetings they have had, notices of deaths and marriages; inspirational and informational articles of various sorts; stories sometimes and even a new song now and then. Many an isolated village pastor keeps in touch with the outside world through the *Sahayak Patrika*. Before the war several copies of it went to subscribers as far away as the islands of the Netherlands East Indies. Usually one of our Jubbulpore missionaries is editor of this paper. The material is furnished by a number of people, Indian and foreign.

While the war was on, our Press was able to make a contribution to the work in Burma where practically all literature had been destroyed. Several missionary evacuees from Burma worked on Christian literature while they waited in India. Mr. Leonard A. Crain, who had been in charge of the Baptist Mis-

sion Press in Rangoon, lived for a while in one of our bungalows in Jubbulpore. He managed to get Burmese type somewhere and found two Burmese evacuees to help him. There in our Press they set up and printed the material that was being prepared for use in Burma.

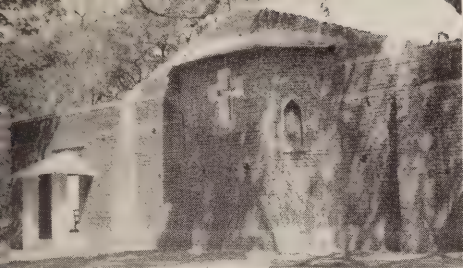
To the visitor who comes to Jubbulpore for a day or two the Press may not look any more thrilling than the mission office in a bungalow across the street, but if one stops to consider what the production and dissemination of literature means in a country that has mass literacy as its goal he will realize the significance of the Press in our program of advance. It is interesting to recall that the first baptism in our mission in India came as the result of a tract written by Mr. Wharton.

The Household of Faith

The latest brotherhood statistics (1945) credit the India Mission with 39 organized churches and 76 other groups that meet regularly for instruction and worship, and with a church membership of 3,669. That last figure refers, of course, to the actual baptized membership. Everywhere there are children who have not been baptized, and in many places there are un-immersed Christian adults who are finding a church home with us, so our Christian community numbers considerably more than our church membership. Except in large cities, in most cases in India a church of any denomination is the only church in town and any Christian living in the town worships with that congregation and is treated as a Christian brother.

Rural Churches

There is a church, of course, in each of our main stations, and in three towns from which the Mission has withdrawn other work it has left a church—Mahoba, Jhansi, and Harda. The remaining churches are scattered throughout Chhattisgarh. Some of these are quite strong rural churches. After a visit to Nipaniya and Murhipara, villages out from Bilaspur, one of our missionaries wrote: "We were impressed anew that here are rural churches firmly rooted in India, the result of years



The church at Pendra Road awaits a roof. Exterior view is from the rear.

of labor, prayer, and the working of God's holy spirit. Fifteen years ago Murhipara was a notorious criminal village. Today this element in the village life has almost entirely disappeared. Our workers who at one time were beaten, persecuted, and dragged into court falsely, have now bought fields and settled in the village. Daily the church and school bring new life, strength, and inspiration to the community. The leaders of the Nipaniya church are Bhaiya Lal and Elizabeth Bai. Ten years ago Bhaiya Lal was a little Satnamni boy studying in our primary school in Murhipara. Later he was baptized and sent away for evangelistic training. The other worker in Nipaniya is Otul Prasad, a new convert from Satnamism, vigorous and zealous to win his people."

On the main road between Takhatpur and Mungeli is another good rural church at Pendridih. Fosterpur and Takhatpur churches really are rural churches, with the membership made up mainly of farmers except for the evangelists and other mission workers. The Mungeli church, too, has a good many members who work on the land. The new churches of the Takhatpur circuit and the efforts being made for their enrichment have been mentioned in another section. The Pendra Road church is largely rural, the Kotmi church entirely so. There are a few farmers in the Damoh church but most of its members find employment of other sorts in the town.

In the Cities

In Bilaspur there are two churches. The Tarbahar church is near the railway station, which is three miles from the original city of Bilaspur. Since the railways were built, a good many

years ago, a considerable community has grown up near the railway station. Many are railway employees of various sorts, though gradually others too have settled there. The Tarbahar church is an effort to shepherd the Christians who have joined this settlement from all over Chhattisgarh. Our other Bilaspur church is next door to the Burgess Memorial School and not far from the Jackman Memorial Hospital. This is our main congregation in Bilaspur and includes the staff and students of both school and hospital and a great many Christian families among whom are the more substantial Christian people of the town.

A visitor to India has written: "In Bilaspur the afternoon vesper service in our church is as dignified and inspiring as that in any university center in America. The church in Jubbulpore likewise provides an inspiring service for an educated city community."

Jubbulpore is the largest city in which we work, with a population of nearly 200,000. Our church members there do not worry about seed grain and oxen as do the brethren in Kotmi and the Chhattisgarh stations. In Jubbulpore the concern is for a job and a place to live. Jobs usually are available but there seems to be a chronic housing shortage. Very few members of the Jubbulpore church, old or new, are dependent on the Mission or the missionaries economically. Salaries, of course, are small—compared with American salaries, very small—and the standard of living so far below ours that we must not be too critical if for some of our Indian friends the chief concern seems to be to earn a little more money in order to raise their standard of living a trifle. A great many Christians migrate to



*The
Jubbulpore
Church*

Jubbulpore from the towns and villages of the Central Provinces. Probably no one knows how many there are who attend no church regularly. If the church is to have any influence in the new India it must be really Christian. Every individual Christian who lives unworthily, or even indifferently, weakens the total influence of the church. Here is a great challenge for mission and for church in the cities of India, especially as industrialization grows.

Our Jubbulpore church has tried to meet this challenge by personal work and by an attractive and interesting church program through the Sunday school, the Christian Endeavor, and the women's council. And the church has grown through the years by the addition of these folk who have moved into the city, some members of our own and some of denominations not represented in Jubbulpore. Up to ten or twelve years ago the Jubbulpore church had grown steadily, not only in members, but economically and culturally and even in spiritual outlook, but always *comfortably*. Then the Sweepers began coming into the church and with them came some new "growing pains." Some of the church members who had descended from "clean" castes and others who had conveniently forgotten their own ancestry, were not entirely rid of the caste feeling which permeates India, and there were a few who did not like to have the nice Jubbulpore congregation contaminated and cheapened by a lot of Sweepers. A few there were who did not like to sit beside a Sweeper convert at communion time. Two or three families left the Christmas dinner rather than eat with them. That was more than ten years ago. Now the report comes: "Another heartening feature is the ready way in which they (Untouchable converts) are accepted in the fellowship of the church by the older members." One would have to know India to appreciate this growth in grace.

The Churches at Work

Services and problems and church activities vary a good deal in the different churches. Sunday schools, of course, are general. In many stations, in addition to the Sunday school for the Christian children held at the church, several Sunday schools for non-Christians are held in other centers. These often are conducted by Christian young people as a contribution to the evangelistic program of the local church. The Christian message

in song and story is given to many in this way. In most stations there is some attempt at a graded school for the Christian community and graded lessons prepared for India by the India Sunday School Union are used. In our area all materials must be in the Hindi language. Some churches have very good junior churches, though there is not much uniformity in program or equipment. There may be just a group of children under a tree near the church learning Bible stories and songs; there may be a well-organized group, with children planning and conducting meetings in a very creditable way. It all depends on the leadership available.

In several stations there is an interesting young people's program, usually centering around the Christian Endeavor Society. The topics used for the regular meetings are those used around the world. Activities vary from station to station. The young people love drama and music. One year a group of young men in Jubbulpore had a very good new Christmas song. "That is lovely," said a missionary. "Where did you find it?" "Samuel wrote it" was the reply. "Music too?" "Oh, no," they said with a laugh. "We got that at the cinema and Samuel gave it new words."

The activities of the women of the church center in the Women's Council. Here again is great variety. Bible study, missionary meetings, temperance meetings, sewing classes, prayer meetings, and tea parties—all these and many other interests find a home in the Women's Council.

The Church Council is an important body in every local church. The regular monthly meeting is apt to be an extended affair as the program of the church is planned and its problems discussed. Problems and organization vary. Only in Kotmi has the question been up as to whether a Christian be allowed to play drums at a Hindu wedding. Only in Jubbulpore are the superintendent of the Sunday school, the presidents of the Christian Endeavor Society and the Women's Council, and the superintendent of the junior Sunday school *ex officio* members of the Church Council. Not all missionaries are members of this council, only those who are elders or who have been elected to it. The council deals with many problems of the Christian community that do not come before a church board in America. This is in keeping with Indian custom, for the caste *panchayat* (committee of five) deals with these same matters among the Hindus.

In an old, well-established station, the pastor usually is an ordained man who has a government license authorizing him to perform the marriage ceremony for Indian Christians. A pastor need not be ordained to administer baptism or to preside at the communion table. As in America, elders who are laymen often have charge of the Lord's Supper.

Some of our churches are groups of largely illiterate new village Christians; some are composed mainly of fairly well-educated townsmen. Naturally the Sunday services vary, but whatever other variation there may be, the Lord's Supper is central in the Sunday worship service everywhere. It has an added significance for India where one eats and drinks with only his own caste fellows. It is a recurring testimony to the fact that in Christ all men are brothers.

Christian Festivals and Observances

Hindu life is enlivened by a great many religious festivals, so it is only natural for Christians to love Christmas. *Bara Din* it is called, "The Great Day," and the greeting commonly used is one we may translate as "Blessed be the Great Day." Everybody goes to church Christmas morning and if possible he goes in new clothes. Mothers the world round are much alike and many a woman wears an old *sari* while her children are arrayed in gay new garments. There is not much money for toys or any other present that is not useful. For most of the children in our churches Christmas means new clothes and good things to eat, along with lots of singing and colored paper decorations and everybody greeting everybody else and a general feeling of good will and happiness. And it is not just one day. In our larger stations, at least, the whole week from Christmas to New Year's is crammed with community affairs. Nor is the real meaning of Christmas forgotten. It is presented in song and sermon and in pageantry. The community dinner is a great feature in many places. Aside from its being an opportunity for a good meal it has a deeper significance in India because it means the breaking down of caste lines.

New Year's Day brings another church service whether it be Sunday or a week day, and the happy exchange of greetings again. This time it is "Blessed be the New Year!" In many churches there is a watch night service on New Year's Eve.

In January comes the "Universal Week of Prayer," ob-

served throughout India. In Jubbulpore where there are other communions at work this is made a union affair as is the women's World Day of Prayer the first Friday in Lent. During the "Week of Witness," the laymen and women of the church have a special campaign of visiting and personal work and the selling of Bibles and tracts. Usually there are special evangelistic meetings, too.

Easter is a season for spiritual refreshing. In most of our churches there are meetings for the Christian community the whole week preceding Easter and often the result is quite apparent in a deepening of the spiritual life of many of the members. Practically everywhere Easter Day begins with a sunrise meeting.

Mid-April to the first of June, the school holiday in our part of India, is the season for Daily Vacation Bible Schools and Young People's Conferences. Daily Vacation Bible Schools are not held in every station every year but they are becoming quite general. All the supplies and equipment used in America are not available to the Indian church, but songs and stories and games do not cost much and usually something can be found for hand-work. The older young people, students and teachers, make a splendid contribution on the faculty. Quite often several stations in the same area unite in a Young People's Conference. It

Thanksgiving at Kotmi



is hoped that with the war over transportation will be better and more work can be done in conferences. Mother's Day, too, comes during the school holidays and is observed in many of the larger churches. Sometimes there is a garland of fragrant white jasmine flowers for every mother at church that day.

We must not forget that there is a Thanksgiving Day in the calendar of the Indian church, but it does not mean a big dinner at Grandfather's house. It means a special service of praise and thanksgiving at the church, with every one giving practical expression of his gratitude by bringing a gift of money or produce. Often in a rural church the "offering" is an interesting sight. "This year," writes Mr. S. Maqbul Masih, "the Thanksgiving service of the church at Fosterpur was a gala occasion. A carload of missionary friends and three jeepfuls of British army officers came from Bilaspur, while the Mungeli hospital car came packed from Mungeli. The sermon was well received as evidenced by a very generous offering in cash and kind. Later there was an exhibition of garden and farm produce with prizes for the forty best items."

The Convention of Churches

Our Indian churches are bound together by the Convention of Churches of Christ, a registered body entitled to hold property, and most of our church buildings and parsonages now belong to this body and not to the Mission. There is a delegate convention each year, the delegates being chosen by the local churches on a membership basis. At this convention officers are elected and also six members of a "Committee of Twelve," the other six members of which are elected by the Mission. This is the committee that plans and supervises all our evangelistic work in India. The chairman at present (1946) is Mr. S. Maqbul Masih, who is also executive secretary of the Convention of Churches. The work at Kotah is a project of the Indian churches under the Convention.

Of all the things we can do in India—the healing of her diseases, the loosening of the bonds of ignorance and superstition—nothing is more important than the strengthening of the Indian church. It is the living witness to the power of Christ to transform individuals and groups.

Working with Others

We must never feel that union projects are not *ours*. It is only through a united front that the battle will be won in India. Christian leaders realize this more and more and plans for cooperative efforts are increasing. The Mid-India Representative Christian Council is the organization that links our part of India with the National Christian Council. Members of our church, both Indian and foreign, are prominent on the committees of the Mid-India Council and some have given much time and energy to inter-mission activities in literary and survey work, on the language examining board, as secretary of the Mid-India Council, and in many other ways. Our people have served as Mid-India representatives on the National Christian Council. Now one of our missionaries, Miss Alice Clark, is joining the staff of the Christian Medical Association of India, a branch of the National Christian Council, as the first full-time secretary for nursing in India, to supervise the building up of the nursing profession in India.

Through Union Institutions

Another way in which we work with others is in institutions such as the Christian High School in Jubbulpore, the Tuberculosis Sanatorium at Pendra Road, and the Victoria Leper Home. The work of these has already been described.

Woodstock School at Landour in the Himalaya Mountains is one of the union institutions in which our India Mission has a share. Woodstock was founded by the old East India Company. It was taken over by the American Presbyterian Mis-



*Lepers find new
hope under
Christian care*

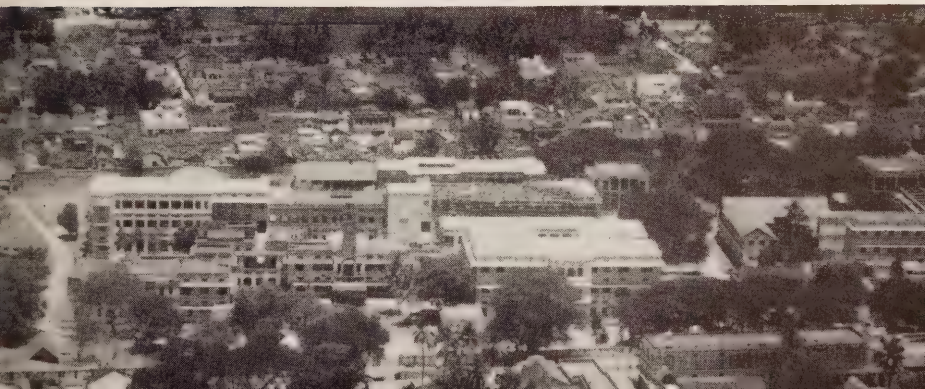
*(Victoria Leper
Home, Takhutpur)*

sion a long time ago. About twenty years ago it became a union school with a number of the missions of north and central India participating. It has classes from kindergarten through high school and prepares for college entrance in England, America, and India. It is coeducational, interdenominational, and interracial. The student body is made up largely of missionary children, although not confined to them. A few Indians attend, both Christian and non-Christian. Our mission keeps one teacher on the staff of this interesting school.

A small grant is being given to the Allahabad Agricultural Institute, famous institution established by Dr. and Mrs. Sam Higginbottom, which is developing into an all-India Christian college for training leaders to help meet rural needs. The Institute is about to establish a new Department of Extension Service for the benefit of the needy people of the rural areas of India. As our rural churches increase we should have a larger share in this institution which is working for rural India.

The All-India Christian Medical College at Vellore in South India is no longer the dream of a few medical missionaries. It now actually exists. There has been a medical school at Vellore for nearly fifty years. Dr. Ida Scudder founded it in 1900. Now, enlarged and affiliated with Madras University, it becomes a union institution. Miss Ruth Mitchell of our Bilaspur staff spent four months at Vellore early in 1946 helping to plan the course for the first university nursing school of India.

All-India Medical College, Vellore



One of our doctors will probably be giving at least part time on the staff. If you ask why we must trouble to have a Christian medical college, there are two good answers: (1) The government schools admit their students on the basis of religious representation, and since Christians are greatly outnumbered by Hindus and Mohammedans, this means that very, very few Christians can be enrolled. (2) It is hoped that Vellore will remain definitely Christian and that the men and women who go out from its halls will be not only good doctors and nurses but real Christians.

Cooperative Ministerial Training

It is the aim of the National Christian Council to have a union institution for the training of the ministry in each of the main language areas. Several of these already are in operation. While it is hoped that there will be "the fullest possible cooperation of the churches in each area," yet "where churches of widely differing traditions in doctrine, discipline, and worship are working together" there will be an effort "to provide adequately for the training of the students of those churches in the doctrines and traditions of their churches." Probably Leonard Theological College, a Methodist school in Jubbulpore, will become the union college for our area. For some years our higher grade ministerial students have attended Leonard and some of our Jubbulpore missionaries have helped a very little on the staff. Mr. Peter Solomon, who came to America in the summer of 1946 to study under a scholarship granted by Phillips University, is one of our leaders who are graduates of Leonard. Others include Mr. Bhaiya Lal Gulal, pastor at Bilaspur; Mr. George Newton, pastor at Mungeli; Mr. Nathaniel Peters, in charge of the work at Kotah; and Mr. S. Maqbul Masih, in charge of the work at Fosterpur. One can think of several good reasons why we should have a representative on the faculty if the college becomes a union institution.

Other Ventures in Fellowship

Among other cooperative efforts are the regional *melas* and institutes and meetings of various sorts that serve to train Christian leaders and to discover new ones, and also to bind

the Christian community together in the unity for which our Lord prayed. A paper fresh from India tells of the Chhattisgarh Women's Institute held recently at Janggir, a Mennonite station. There were 189 delegates, representing three missions—The General Conference Mennonite, Disciples of Christ, and Evangelical and Reformed. The leader of the institute came all the way from a Presbyterian station in the United Provinces. There was no expensive set-up. Every woman brought her own bedding, of course. Most of them provided their own food, bringing rice and flour and other things tied up in bundles or in their tin trunks or bedding rolls. Firewood and oil for their lanterns were provided by the hostess mission. In the morning and between sessions the women started their little fires and cooked their simple meals. In much the same way our Lord and his first disciples must sometimes have camped along the roads of Galilee. There were Bible Women, pastors' wives, representatives of women's organizations, and lay workers in the church who enjoyed these five days of fellowship and inspiration. There were Bible classes, handwork, classes on the Christian home, a pageant on "The Spirit of Indian Womanhood," and various other features, including delegates' reports on the problems and progress of women's work in their local churches. It was a wonderful five days for the women fortunate enough to go. They were all Christians together, followers of the blessed Lord Jesus, with little thought of the denominational names with which the West has labeled them.

The Bible Society, various book and tract societies, the India Sunday School Union, the Christian Endeavor Society of India, the Student Christian Movement, the Y.M.C.A., the Y.W.C.A., and the W.C.T.U., all help us in working together.

Dispensary, Allahabad Agricultural Institute

Photo, H. R. Ferger, Jhansi, U.P.



III. Tomorrow

What of India tomorrow? Everyone knows of the unrest and confusion of today—class differences and communal clashes. Old ideals and inhibitions and social institutions weaken as 400,000,000 souls clamor for a more abundant life—for social equality, for economic security, for political freedom. Political freedom is assured. The raising of the standard of living and economic security will come with the industrialization of India and the introduction of better methods of agriculture. The social structure, too, will change gradually. A new India is in the making. What of the spiritual foundations of this new India?

Whatever we may think of popular Hinduism with its idolatry and innumerable gods, India has been God-conscious. Said a missionary to an English-speaking Brahman teacher, "Surely you do not believe in this multiplicity of gods?" The pandit thought a moment, then answered, "Many deities, but one God." To the question, "Whom do you worship?" the answer came again and again from village women, "The One above." Sometimes the answer was only a gesture and a look upward. Though they did obeisance to the image of some god, yet they, too, were conscious of "the One above." To whom will the village women of India bow tomorrow?

Mahatma Gandhi represents the old India with a keen religious sense. Does Jawaharlal Nehru typify the new India? Fine as he is in many ways, he takes little stock in religion. It is not in his program. In the days to come the old gods will go for the masses of India. Will Jesus take their place as the way to the Infinite? India could so easily love the Jesus of the New Testament. He has already won the hearts of many who are not known as Christians.

What can the church in America do to help India and other countries that are trying to build anew? How can it help to lay sure foundations for a new world? For one thing, it must practice as well as preach brotherhood. There are other groups that *talk* brotherhood just as loudly as the church does. Unless the church can *live* it, the *talk* will avail little. Said a yellow-robed Swami speaking to a large Hindu crowd in Jubbulpore:

“Why do we have American missionaries here? In America colored men are not allowed in their churches.” No wonder that Hindus sometimes say, “Jesus we accept, but not Christianity.”

The church in America can give its witness before the people of other lands who visit America. A Hindu student who studied in one of our colleges for a time was in the little college town when a young people's conference was in session. He was greatly impressed by the vesper services and said: “They have changed my idea of America.” A strong Christian leader of India who came to America a Moslem was converted, largely through the influence of a Christian layman who was helping in a Y.M.C.A. night school.

On August 25, 1946, 310 Indian students arrived in San Francisco to attend various colleges scattered across the United States. They were the first contingent of about 2,000 students the Indian Government expects to send to America. The church in America can do much and learn much by getting acquainted with these students and other foreigners who are sojourning in this land.

As to the work in India itself, the church of the West must do two things in this crisis: it must continue to present Jesus to the millions who do not know him, and it must strengthen the church in India, that its witness may be more effective.

“The Church of the West” means for us the Disciples of Christ. The “millions of India” are the 100,000 Satnamis in our part of Chhattisgarh, the crowded population of Jubbulpore, the Gonds scattered across the Pendra Plateau, the 400,000 villagers waiting in Damoh District, and all the rest of the million or more souls in what we call our territory. We should work now and work fast. Twenty-five years hence our grandchildren cannot take advantage of today's great opportunities. Other forces will have finished their work by then and the pattern of life and thought in India will be set for a good many years to come.

If we are to win our part of India for Christ we must have more workers, Indian and foreign, trained workers filled with the spirit of the Master. After Mr. Wharton had announced his intention of going to India, a fellow minister said, “But you are too useful a man to be spared for that work!” Mr. Wharton replied, “I have yet to learn that the qualification of a foreign missionary is that he is not useful at home.” The

India Mission still needs the kind of missionaries that are "too useful to be spared."

We must have more trained Indian leaders, too. That means scholarships. Who is ready to finance the training of some fine young Indian man or woman—a doctor or a preacher or a teacher? We need them all. And the money for equipment and recurring expenses. A doctor without medicines is not much good, and of course if he really uses the medicines they will not last long and there must be money for more medicine. Men and money and the prayers of all our people are what the India Mission needs in the immediate future.

We have a new brotherhood slogan: "A Crusade for a Christian World." Let us never forget that one-fifth of the world lives in India. We shall not have a Christian world without a Christian India.



Will he be one of tomorrow's leaders?

(Son of converted Gond parents)

Mission Stations of Yesterday and Today

Following is a list of mission stations of Disciples of Christ with dates of their founding and types of work carried on as of July, 1946:

- I. Harda—1883
 - 1. Church
- II. Bilaspur—1885
 - 1. Jackman Memorial Hospital and Nurses' Training School
 - 2. Burgess Memorial Girls' School
 - 3. Chatapara Middle and High School for Boys
 - 4. Tarbahar Primary School
 - 5. General Evangelistic Work in city and villages
 - 6. Women's Evangelistic Work in city and villages
 - 7. Two churches
- III. Mungeli—1886
 - 1. Teachout Memorial Hospital
 - 2. Village Medical Work
 - 3. Girls' Boarding Home
 - 4. Coeducational Vocational Primary School
 - 5. General Evangelistic Work
 - 6. Women's Evangelistic Work
- IV. Bina—1894
 - Occupied by another mission that bought our property.
- V. Deoghar—1894
 - Occupied by another mission that bought our property.
- VI. Damoh—1894
 - 1. Hospital
 - 2. Boys' Boarding Home*
 - 3. Coeducational Primary and Middle School*
 - 4. The Damoh Farm and Shop*

* These comprise the work of the Damoh Boarding School.

5. Women's Evangelistic Work
 6. General Evangelistic Work
 7. Church
- VII. Mahoba—1895
1. Church
Occupied by another mission that rents our property and cooperates with our Mahoba church.
- VIII. Calcutta—1900
- For three or four years work was done among students in Calcutta.
- IX. Pendra Road—1900
1. Tuberculosis Sanatorium (union)
 2. Jyotipur Primary School (coeducational)
 3. Anglo-Hindi Middle School (coeducational)
 4. Sumankhetan Vocational School for Girls
 5. Dispensary
 6. General Evangelistic Work
 7. Women's Evangelistic Work
- X. Rath—1902
- Mission in Mahoba has evangelists in Rath.
- XI. Hatta—1902
- Two resident Indian evangelists.
- XII. Maudha—1903
- Occupied by another mission that bought our property.
- XIII. Jubbulpore—1904
1. Christian High School for Boys (union)
 2. Mission Press
 3. Evangelistic Work in city
 4. Mission Office
 5. Church
- XIV. Jhansi—1906
1. Church
Other missions are at work in Jhansi, which is a city.
- XV. Kulpahar—1907
1. Women's Home
 2. Evangelistic Work
 3. Church

XVI. Fosterpur—1918

1. Primary School
2. Dispensary
3. Women's Evangelistic Work
4. General Evangelistic Work
5. Church

XVII. Takhatpur—1923

1. Hospital
2. Leper Home
3. Coeducational Middle and Primary School
4. Boys' Hostel
5. Training Home for Village Christian Girls
6. Bible Training School
7. General Evangelistic Work
8. Women's Evangelistic Work
9. Church

XVIII. Barela—1923

Temporarily unoccupied.

XIX. Kotmi—1923

1. Primary School
2. Boys' Hostel
3. Dispensary
4. Women's Evangelistic Work
5. Village Evangelistic Work
6. Church

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